THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND I WILL MANIFEST MYSELF TO HIM.' —*Jesus Christ. (John xiv, 21).*

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SPIRITUAL PROGRESS.

THE genius of the community of Latter-day Saints, on whom devolves the duty of proselyting among all the peoples of the earth where access is obtainable, naturally tends to the cultivation of the art of public speaking among the male members. The proclamation of the Gospel is a common duty in which every eligible man is liable, during some portion of his life, to engage. The power to express in appropriate speech the thoughts which present themselves like pictures to the mind is desirable, as it extends the usefulness of the possessor. Clear and expressive speech is the result of profound and well digested thought. It is not always the case that the effective thinker can express perspicuously what has been grasped by his mind, but he who does not clearly think is sure not to have that ability, for the reason that a person cannot convey either by speech or otherwise, that of which he is not himself in possession. This being the case the indispensable pre-requisite of the effective minister is a well-stored mind.

It may be said that this process of culture means preparation, and is therefore not harmonious with the injunction of Christ not to think beforehand in relation to what should be said. This direction of the Savior only referred to special preparation for emergencies. The storage of the mind does not conflict with, but conforms to this instruction. When an exigency arises, if the mind has been cultured and stored with truth, the Spirit of Truth has a more capable executive through whom to operate. The same injunction regarding special preparation was reiterated through the Prophet Joseph Smith, but the latter also said that the mind of man should engage in active contemplation until—using a figurative expression—it becomes as "broad as eternity."

But how, it may be asked, can man's mentality be thus compared? By grasping the laws of God and truth, which are eternal and operate everywhere. For instance, justice, mercy and economy have no beginning nor end, being continuous. If the mind follows them in their oper-

ations it stretches into eternity. These are fixed, unchangeable and inflexible laws, and are "independent in the spheres in which God has placed them to act" for themselves. When this becomes clear to the mind how plain must it appear that none of their conditions can be encroached upon with impunity. This understanding leads to the further comprehension of the fact that God cannot possibly be unjust.

According to this view of the laws which govern the universe of the Almighty, individuals and nations cannot possibly infringe upon them without sooner or later plunging into difficulty. The very disaster resultant from departures from the lines of exact truth is in the nature of a corrective, tending to lead the victim toward an effort at recovery through the rectifying process of repentance, which means a return to conformity with the good and true. An understanding of eternal, divine laws by which all things are governed—except that which perversely insists on being a law unto itself—enables the individual to guage matters in general, because the information comprises so many keys.

Light cleaveth unto light, intelligence to intelligence, and truth to truth. In this statement appears to be comprised a key to spiritual progress. An effort on the part of an intelligent spirit to grasp the truth is responded to by the Spirit of Truth, by which the mind is quickened. With this inspirational assistance the subject under contemplation is grasped. Thus truth is planted in the human mind. Other truth, having an affinity for that already there, seeks a lodgment beside it and gains admittance. Thus spiritual enlargement becomes a natural growth, being governed by law.

Some people in the Church have been known to say that their religion was practical. While they did not desire to be engaged in the performance of spiritual duties, they were always ready to do their part in temporalities, such as contributing to the support of the poor, and duties of a similar nature are essentially a part of a spiritual labor, and should be attended to from that standpoint. But the meaning of the class referred to was that they preferred to confine their religious work almost exclusively to a certain line or limit. This disposition is liable to lead to self-stultification. The evenly developed religionist is he who is capable, by the blessing of God, of dispensing bread of both kinds—that which perisheth and that which endures for ever.

He who desires to be useful in the labor of increasing truth and righteousness in the earth must bring his powers into activity. To allow them to remain inert is a contravention of divine economy, whose demands cannot be disregarded with impunity. To allow the glorious gifts of the creature to stagnate must be displeasing to the Source from which they were derived. It indicates ingratitude to the Giver and lack of appreciation of that which He has bestowed.—*Deseret News.*

STRANGE FOODS.

To the new number of the *Scottish Review* Mr. A. J. H. Crespi contributes an amusing article upon strange foods. Seaweeds, says Dr. Crespi, is eaten on the coasts of Scotland and Ireland in vast quantities, and, though unpalatable and flavorless, is at times the chief foods of some of the poorest. When dry it is richer than oatmeal or Indain corn in nitrogenous constituents, and takes rank among the most nutritious of vegetable foods. Laver is an exception to the low estimation in which seaweed is held, and is a favorite condiment. We have known it eaten in large quantities in North Devon, and with much relish. To prepare seaweed for the table, it should be steeped in water to get rid of the salt with which it is impregnated, and a little carbonate of soda removes the bitter taste which to some palates is most disagreeable. It should then be stewed in milk or

water till mucilaginous, and is best flavored with vinegar or pepper. Fungi are almost everywhere largely eaten, though in England less attention is paid to them than they deserve, and few kinds appear at table. A curious error is to suppose that fungi are eatable and toadstools poisonous; no such line of demarcation exists, nor, strictly speaking, has the name toadstool any precise meaning. Very many fungi are edible, and the common agaric usually eaten in England is not the most palatable and wholesome. Few foods are more savoury, and none are greater favorites, than well cooked fungi, and the souls of vegetarians yearn for them. The most repulsive food which human beings could eat is man. Fortunately, cannibalism, though once very general, is now mainly confined to the most degraded tribes of the South Sea Islands and to some districts of Australia and Central Africa. Lindsay, of Pitscottie, relates that a man, his wife, and family, were burnt to death, on the east coast of Scotland, for eating children, whom they had stolen; and during the French Revolution the heart of the unfortunate Princess Lamballe was actually torn out of her body by one of the yelling savages near, taken to a restaurant, and there cooked and eaten. Human flesh is said not to be unpalatable, and this is confirmed by the horrible narrative given by Lindsay: he mentions that, as one of the girls was being taken to execution, she exclaimed, "Wherefore childe ye with me, as if ye had committed an unworthy act? Give credence and trow me, if ye had experience of eating men and women's flesh ye would think it so delicious that ye would never forbear it again." The Tannese of our day say that the flesh of a black man is preferable to that of a white one, for the latter tastes salt; other cannibals hold the same.

The lion is eaten by some African races, although its flesh is in small favor with them; while the Zulus find carrion so much to their liking that, according to Dr. Colenso, they apply to food teeming with large colonies of grubs the comprehensive word "uborni," which signifies, in their uncouth jargon, "great happiness." David Livingstone tells us that the aboriginal Australians and the Hottentots prefer the intestines of animals, and he adds that "it is curious that this is the part which wild animals always begin with, and that it is the first choice of our men." The hippopotamus is another favorite meat of the Africans, when they catch it. Its flesh when young is tender and palatable; but it becomes very coarse and unpleasant with advancing years. The Abyssinians find the rhinoceros much to their liking; so they do the elephant, which is also eaten in Sumatra. Dr. Livingstone speaks of elephant's foot as excellent. "We had the foot cooked for breakfast, and found it delicious. It is a whitish mass, slightly gelatinous and sweet, like marrow. A long march to prevent biliousness is a wise precaution after a feast on elephant's foot. Elephant's tongue and trunk are also good, and after long simmering much resembles the humps of a buffalo and the tongue of an ox; but all the other meat is tough, and from its peculiar flavour only to be eaten by a hungry man." The elephants eaten during the seige of Paris were said to be a great success, and the liver was pronounced finer than that of any goose or duck.

The people of Zanzibar should stand high for the comprehensive character of their cuisine. Among other delicacies are a small monkey and a fruit-eating bat. Locusts are relished by the Bedawin of Mesopotamia and other eastern tribes; they are placed on strings and eaten on journeys with bitter and unleavened bread. The Jews, who were prohibited eating many kinds of food which our larger experience teaches us are palatable and wholesome, as well as some that we do not venture to touch, were permitted to have their fill of locusts. The locust is an article of diet to this day, but only of the very poor; it is thrown into boiling water, and eaten with salt. To live on locusts and wild honey conveys a more accurate picture of extreme poverty and frugality to a traveler in the East than to anyone else. Locusts, however, are not always cooked; sometimes they

are eaten fresh. They are said to have a strong vegetable taste; the flavor largely depending, as might be expected, on the plants on which they have been feeding. Dr. Livingstone, who showed his common sense by not being fastidious, considered them palatable when roasted. Some of the savage tribes of South America are accused of eating everything that by any possibility will support human life. Humboldt saw children drag enormous centipedes from their holes and crunch them between their teeth; but insects and their lavæ are favorite foods in many parts of the world. In the West Indies a large caterpillar, found on the palm tree is reckoned a great delicacy—and why not, let us ask? To our civilized taste, however, carrion and bad eggs seem foods which no human being could relish. Not so—the Chinese prefer stale to fresh eggs, and the Pariahs of Hindostan fight greedily with the dogs and jackals for putrid carrion. They would relish the rousette, a kind of bat plentiful in Java, which the natives value; but although its flesh is white, delicate and tender, it generally smells strong of musk. The Nagus also eat raw meat. Among the Greenlanders and the Eskimo the seal is an important food; and it spite of being course and oily, was formerly eaten in England. The porpoise was also an English dish, and its liver is, when fried, still, we believe, relished by sailors. Arctic explorers have found the walrus very palatable, and it is largely consumed by the Eskimo. The Japanese, New Zealanders, and Western Australians consider the whale good eating; and the Eskimo highly approve of blubber and get through enormous quantities. The crocodile is greedily devoured by the natives of certain districts of Africa. Its eggs in taste resemble hen's eggs, with perhaps a smack of custard.

To come to our own country, where we do not eat sauerkraut and blubber, birds' nests and puppies, we shall nevertheless find some odd foods. The hedgehog, a favorite dish in Barbary, and not disapproved in Spain, is eaten by gypsies; squirrels, too, are occasionally cooked in this country, and are most delicious and fully as palatable as jugged hare; at any rate we have ourselves stewed them, and we can testify that they are excellent. It is even said that frogs are often eaten in the north of England. In some parts of England snails are still eaten, not as ordinary articles of diet, but at stated feasts. We have in bygone days, when living on the borders of the nail-making districts of Staffordshire, seen men filling paper bags with snails to make soup, and we remember being told that they were excellent eating. The English prejudice against snails is singular, since, from time immemorial, considerable quantities have been collected round London and on the Kent pastures for export to France. In the latter country there is no squeamishness; most people there only regret that snails are too expensive to be indulged in frequently. In Covent Garden the common snail often appears for sale; the purchasers, however, are almost exclusively members of the French, Austrian, and Italian colonies of London.

IN FAVOR OF RELIGIOUS FREEDOM.

THE second expedition of Columbus to the new world was furnished forth in part with funds gained by the wholesale confiscation of property belonging to Jews who were banished from Castile by Leon. Mankind's sense of Justice condemns justly this robbery of a race whose only offense was a rigid adherence to the religious belief and practice of the fathers. Yet at the close of the fifteenth century it was thought no great crime to despoil men who denied the divinity of Christ and held tenaciously to that ancient faith which is the foundation of Christianity. Thus to have robbed and expatriated the Jew is now regarded with abhorence as both impolitic and unjust. Spain was then not a constitutional, but an absolute,

monarchy. All Christendom was barbarously set against the descendants of the chosen people, who persisted in denying the divinity of Christ, and it was then thought no crime to deprive them of their worldly possessions. We know now that this, as all anti-Semitic legislation and despoliation, whether practised in England or on the continent; whether drastic or merely prohibitory of those civil rights which Jews hold in common with all reputable mankind, was a horrible invasion of personal right. The civilization of our own time reprobates it as cruel, scandalous, rapacious, unjustifiable, atrocious. And so it was. But let us see how genuine is our progress in religious liberty.

Despite the glorious declaration of religious freedom conveyed in our fundamental law, a declaration which has been of incalculable benefit, not only in building up the Republic, but also in assuring peace and order within its augmenting territory, we have solemnly decreed the spoliation of a religious sect. Their property is escheated to the State, and in certain territories they themselves, it is proposed, with the assent of the Republican majority in Congress, shall not possess the franchise common to all male mankind who, not felons or idiots, have reached 21 years of age. The Mormon in the United States is under the harrow as was the Jew in Spain 400 years ago. Our boasted progress does not save him against the horrible intolerance of a party professing to serve God and morality. True, his individual property is not confiscated; but he has been denied the franchise in Idaho merely because he is a Mormon, a proposition to which the Republican House assents, and with the full approval of the Republican majority of the Supreme Court, the Democratic minority vigorously dissenting; the cruel, the unusual, the unjust, the damnable plan of confiscating church property of Mormons in Utah is approved. Never before in the history of the United States has a project for the confiscation of church property received authoritative approval. With reference to the Mormon, the safeguard of the Federal Constitution, re-enacted in the constitution of more than thirty States, is broken down, and all upon the shabby pretense that the moral sense of the age condemns polygamy. So indeed it does. But the laws against polygamy were sufficient to punish those Mormons, not ten per cent. of the entire number, guilty of the offense. This ample provision does not content us. Animated by the same craft, the same iniquitous intolerance which in the fifteenth century banished the Jew from Spain and confiscated his goods to the State, we pursue the Mormon merely as a Mormon, and regardless of his practice or non-practice of polygamy. The Constitution declares that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. True or false, the Mormon religion has flourished for forty years. It claims authority from on high, the original of all religions. For a purely secular purpose it has taught polygamy, a practice of David and Solomon; but polygamy has been followed by only a small percentage of its professors. Yet Congress approves of their wholesale disfranchisement in Idaho, and the Supreme Court; with the Constitutional provision before that tribunal that the free exercise of religion shall not be prohibited, declares as constitutional and valid a law of Congress dissolving the charter of the Mormon Church and confiscating all its property in Utah save only such as may be used immediately and to a limited value for religious purposes. That is, in the nineteenth century, under an enlightened Constitution guaranteeing religious freedom, we do as to Mormons what we condemn Ferdinand, an absolute monarch, for having done in the fifteenth century regarding Jews.—*Chicago Times.*

Photographs of lightning flashes have revealed the fact that the discharge is virtually a winding stream of fire, resembling the course of some great river as laid down on a map.

WHY DR. B. W. RICHARDSON IS AN ABSTAINER.

I BECAME an abstainer from alcohol for the most common-place and selfish reason in the world—the instinct of self-preservation. From a lecture delivered in one of my experimental and practical courses to medical brethren, on December 7, 1869, I infer that I had got, at that time, very near to the practice of abstinence, and quite near to the truth; for I find myself closing the lecture with the following words:—"Speaking honestly, I cannot, by any argument yet presented to me, admit the alcohols through any gate that might distinguish them as apart from other chemical bodies. I can no more accept them as food than I can chloroform, or ether, or methylal. That they produce a temporary excitement is true; but as their general action is quickly to reduce the animal heat, I cannot see how they can supply animal force. I can see clearly how they reduce animal power, and can show a reason for using them in order to stop physical pain, or to stupefy mental pain; but that they give strength—i.e. that they supply material for construction of fine tissue, or throw force into tissues supplied by other material, must be an error as solemn as it is widespread. The true character of the alcohols is that they are agreeable temporary shrouds. The savage, with the mansions of his soul unfurnished, buries his restive energy under their shadow. The civilized man, overburdened with mental labor, or with engrossing cares, seeks the same shade; but it is shade after all, in which, in exact proportion as he seeks it, the seeker retires from the perfect natural life. To resort for force to alcohol is, to my mind, equivalent to the act of searching for the sun in subterranean gloom until all is night. It is time now for the learned to be precise respecting alcohol, and for the learned to learn the positive value of one of their most potent agents for good or for evil; whereupon, I think, they will place the alcohol series in the position I have placed it, even though their prejudices in regard to it are, by moderate habit but confessed inconsistency, in its favor." I have heard it said many times that this was the strongest utterance I ever made against alcohol; because, when I made it, I was not an abstainer. But I have a word more to add. At the time when the lecture above named was delivered, I had looked only at the physicological side of the matter. Afterwards I studied, in the same experimental way, the power of alcohol in producing disease. Thereupon I discovered that, so potent is alcohol in producing structural and fatal disease, that just as certainly as I could make an animal dead drunk by it, so could I conjure up organic disease to order, if I may so put it, according to my will, and almost according to fixed time and season. Also, I detected that the fatal changes were much more quickly and surely brought about than I had ever supposed possible. I was startled at what I witnessed, and selfish like, applied the moral. I said to myself, May be I am experimenting on myself. But why should I? "If thy right hand offend thee, cut it off," was the daily plea of conscientious knowledge; and, at length, the plea prevailing, I cut off alcohol root and branch. Then, when I found how strong and healthy I was, as well as safe, under total abstinence, I thought it my duty, even at the risk of speaking less forcibly against alcohol than I might do if I partook of it—as the spirit of evil suggested—I began and continued boldly to expound all the facts; and that is the way I became an advocate of total abstinence, as well as a total abstainer.—*Hand and Heart.*

FACTS AND EVENTS.

The London and North-Western Railway Company's steamer bound from Holyhead to Dublin collided with and caused to sink the tug *Flying Dart* on the 13th inst. All the tug's crew were saved, but a stoker was badly injured.

WELLINGTON, Aug. 13.—An immense shipping and railway strike is threatened in New Zealand, owing to the boycotting of a Christchurch firm employing women. Hitherto arbitration has failed to effect a settlement.

ST. PETERSBURG, Aug. 13.—M. Durnova, Minister of the Interior, has directed the authorities in the Baltic Provinces to tolerate no demonstrations on the part of the Lutheran clergy or population during the approaching celebration of the introduction of Lutheran doctrines into those provinces.

WASHINGTON, Aug. 13.—The State Department has been informed that during the battle in the city of San Salvador the United States flag was hauled down by the provisional Government. Reparation was demanded, and the flag was again hoisted and saluted with twenty-one guns. The United States Consul was ousted from his post, but afterwards had his rights restored to him.

It is believed that the greatest achievement in the way of telephonic communication is that of the telephone between New York and Chicago. By this medium audible converse is held between two persons standing just one thousand miles apart. Europe has not yet come up much more than one-half this distance. The telephone between Paris and Marseilles covers 562½ miles, which is a long way short of the New York and Chicago.

CREFELD, Aug. 11.—A terrible catastrophe, attended with great loss of life, has occurred here. A violent thunderstorm broke over the city last night, during which a house, inhabited by about fifty persons, fell in, owing to the bursting of a drain. Twenty people had been rescued unhurt, and three more or less injured. The persons buried by the fall of the house last night have now been rescued. According to the *Crefelder Zeitung*, twenty-six persons lost their lives by the disaster, three being men, six women, and seventeen children. Ten persons were saved, one being a women slightly injured, and a child seriously. Twelve of the inmates were absent at the time.

NEW YORK, Aug. 11.—This morning the locomotive firemen on the Hudson River division of the New York Central and Hudson River Railroad joined the strikers. The company proposes to start the first freight train at ten o'clock this morning, and 1,000 policemen are stationed at points along the road at the north of the city to prevent interference on the part of the strikers. The men on strike yesterday blocked the track at Dewitt, near Syracuse, delaying the express trains for New York six hours. A telegram was received at Albany yesterday evening asking permission to mass troops at Buffalo, thus indicating that trouble was feared there. No doubt is felt of the police in this city being able to prevent interference with the railway traffic in the neighbourhood of New York, but the situation at Syracuse and albany is more serious. A force of 500 detectives was to be massed at Albany before daylight to-day. The officials of the company have hitherto rejected all proposals for arbitration.

WHY THUNDERSTORMS AFFECT MILK.—During electrical disturbances it seems that cream and milk are put into a condition to sour easily. The probable cause of this, the editor of the *Cultivator* (Albany) explains as follows: The effect of an electrical discharge is to decompose a portion of the atmosphere, by which ozone is produced. This substance has peculiar properties from its intense activity as an oxide of oxygen, and its action is often believed to be, and may be, the cause of the souring of milk, beer, and fresh wine during what are known as thunderstorms. The ozone is diffused through the air, and is believed to be the cause of the strong acid odour which prevails after the storm is passed. No doubt if the milk is submerged in water, and access of air is prevented, no result of the kind need be apprehended; and as the more milk is exposed to the air the more it will be affected by the ozone, the milk in open shallow pans will be acidified more readily than that in deep pails, although these may be open. In our long experience, however, the writer adds, we have never had any milk affected in this way, either in shallow pans or deep pails, and are of opinion that the heat of the air preceding thunderstorms is more direct the agent in the souring of the milk than the ozone that may exist in the air after the storm is passed. Carefulness to maintain a proper temperature, by closing dairy houses and cellars against the outer atmosphere, will be a means of safety.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 18, 1890.

HAS CHRIST MISLED MANKIND?

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UNDER the foregoing head the *Review of Reviews* gives a synopsis of an article in the *Nouvelle Revue*, the author of which, speaking from the points of view of a Chinaman, devotes considerable space to show that Christianity has misled man by withdrawing his energy from the life that is, in order to fix it upon the life hereafter. After the manner of sectarian teachers he selects here and there passages that answer his purpose in the arraignment of Christianity. He says:—"Where is the life of Christianity? Where are its doctrines of life? I repeat, it has none. It never thought of reigning over this life upon the earth. Whenever it is interrogated upon this subject, it shuffles, it abdicates." He charges that the "whole social doctrine of Christianity requires no labor, only contemplation, prayer, ecstasy, to which may be added good works—that is to say, the giving of alms and charity."

The teachings of uninspired men have led to the erroneous conclusions arrived at by the author quoted. The word of truth has been perverted by those professing ability to teach it. Theories have taken the place of the pure principles of the Gospel in the creeds of sectarianism, and they are "perishing under the ruins they have heaped up."

There is so much said these days for and against Christianity that the question naturally arises in one's mind, What is Christianity? Are the formulated creeds of the day Christianity? If so, why is the term Christianity applied to them? One would suppose that the principles advocated by Christ and His disciples would comprise what should be called Christianity. In their blindness men mistake sectarianism for Christianity, and all the deficiencies of the former are wrongfully charged to the latter. The doctrines taught by Christ and His authorized representatives may be truly termed Christianity; but that which is not in harmony with Christ's mission and teachings cannot consistently be called Christianity. It then becomes important for the author who undertakes to assail the teachings of Christ to know what those teachings are.

The author quoted, evidently does not possess this knowledge. He

knows more about the Chinese creed and modern sectarianism than he knows of Christianity. The latter teaches nothing clearer than the necessity of works in this life. It emphasizes the necessity for love of God and of our fellow-man. It sustains the highest morality, and encourages the development of man's best and noblest powers. There is nothing elevating in the Chinese creed, or in any other, but what belongs to Christianity. The latter comprises more than can be found in the systems of ordinary men for it comprises all truth. True Christianity has not come to be buried in the ruins sectarianism has heaped up, but it is destined to regenerate the human race. It strikes at the roots of the evils in the present condition of mankind, and it will bring about an amelioration of that condition in this life, if men will practise its principles. Those who become true Christians in this life are not the ones who waste strength by neglecting the duties of to-day in the vain effort to acquire something in the hereafter. We object to the term Christianity being applied to those systems of religion which have rejected the essence of the teachings of the Divine Master, and which have a form of godliness while denying the power thereof.

The Christianity of Christ is vastly different to the so-called Christianity of learned men. True Christianity—that is, God's plan of redemption—is given to man in this age in a strength of testimony that has not a parallel in former times. We have that holy book—the Bible—which gives a brief account of Christ's mission and teachings on the Eastern Continent. Then we have the Book of Mormon, which briefly, concisely and clearly gives the teachings of that same Redeemer to the children of men who formerly dwelt upon the Western Continent. It is a witness for Christ and the principles of redemption which He taught that cannot be impeached. In addition to these sacred books the people of to-day have an opportunity to hear the testimony of inspired witnesses regarding the divinity of the mission of Christ and the efficacy and power of the everlasting Gospel. No men are better fitted to expound the pure principles of that Gospel than men who are called by God as was Aaron. They are the ones who know of the truth, as Simon Bar-jona knew it—by the inspiration given of God. The two sacred books we have named and the revelations of to day, all bear witness to the fact that Christ has not misled the human race, but that he is the author of a plan of redemption which tends to ennoble men, and make them better and happier in this life, and prepare them for a hereafter.

Self-constituted, and consequently not divinely-appointed, expounders of what they think, no doubt, is the Christianity of Christ have misled the world. They are the ones who have overlooked earthly conditions, and endeavored to centre the attention of people upon a faith that is lifeless here, failing to produce the fruits that characterize the living faith of the Saint of God. Their teachings are chiefly the precepts of men. To them the words of the writer referred to will forcibly apply.

The meek shall inherit the earth. The poor among men shall rejoice in the Holy one of Israel. The law shall go forth from Zion and the word of the Lord from Jerusalem—two holy cities to be built upon the

earth. Men will be rewarded according to the deeds done in the flesh Industry, sobriety, virtue and temperance are all words familiar to the real follower of Christ. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." In fact there is a strong current of evidence in the teachings of inspiration to show that Christ has planned a mighty work to take place upon this earth—a work that demands of those who engage in it the closest attention to the duties of to-day. The Christianity of Christ has been restored to this age in the everlasting Gospel which is taught by the Elders of the Church of Jesus Christ of Latter-day Saints. It teaches men how to live now, and prepares them for life everlasting. It comprehends the spiritual and temporal man, and provides for the development of the whole. It possesses an endless force and vitality, and it will yet be demonstrated to all nations that Christ is temporally and spiritually the Great Redeemer—the Savior of mankind. J. E. C.

FALSE CHARGES.

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THE *New York Journal* is one of the American papers that departs far from the truth in its efforts to malign the "Mormons." In its issue of July 13th it devotes considerable space regarding the arrival of a company of "Mormon" immigrants. It charges that a company of 120 women and six Elders arrived in the *Wisconsin*, and that "the women are the dupes; the men are the snarers who hunt and pursue their games with a cold-blooded persistency that strikes horror to the heart of the beholder."

These quotations fairly show the infamous character of the article. They are false statements, evidently written for the express purpose of misleading the readers of that paper, and to create a stronger prejudice against the "Mormons." The company in question was not composed of women and Elders. There were among the emigrants 62 males and 51 females, including children and infants. They were not lured by "Mormon" Elders; neither were they duped, as the reporter for the *Journal* could have easily discovered had he taken the trouble to interview them. The facts are that "Mormon" immigrants are above the average, in many particulars, of the emigrants who leave the old lands to settle in the new. There is no more reprehensible and untruthful charge made against any people than that charging "Mormon" Elders with enticing young women to leave these lands for immoral purposes. Such charges usually come from men who are so corrupt in their thoughts and acts that they cannot see anything but evil in their fellows.

When we read such vile effusions, containing such lying implications as the *Journal* scribbler has produced, we cannot help but think the trouble with the writer is that "Mormon" emigrant women are too virtuous and too well protected from the snares of the vicious to please them. One of the chief reasons why "Mormon" emigrants travel in companies is to protect themselves from the wolves who would pounce upon the inexperienced of their numbers. And if the papers are to be depended upon, there are

individuals of various kinds who make a special business of trapping innocent emigrants who land in New York. The "Mormon" system of emigration is an effectual protection against all such.

The *Journal* reporter, and all others who attempt to write sensational articles about the "Mormons," should obtain correct information before writing. A people should have some protection against the false charges of a newspaper scribbler. Were the law resorted to some justice might be obtained. It is certainly malicious libel on the character of men and women to charge them with the vileness that the *Journal* does. Is it not time that prejudice should step aside in favor of reason and justice? Are people continually to be maligned because they are unpopular? Where is the enlightenment of the nineteenth century? What about the boasted civilization of the age, when papers can boldly publish untruthful, sensational articles injuring the character of a people in the eyes of their fellow-men, and be sustained? Popular sentiment should demand justice for all.

The only mission of the Elders in these lands is to preach the everlasting Gospel of the Lord Jesus Christ unto the people, by example and precept. They are as ready to administer the ordinance of baptism to the old as to the young. Their mission is as noble and pure a one as has ever been given to mortal man upon the earth, and we assert boldly that among no other class of men are the virtue and character of women more highly esteemed and protected. J. E. C.

We publish an excellent article from the *Chicago Times*, in favor of Religious Freedom, but wish to call attention to the untruthful statement therein that the "Mormon" religion, "for a purely secular purpose, taught polygamy." In the Church of Christ, marriage is a sacrament. The patriarchal order of marriage is purely a religious institution. The intelligence of the nineteenth century seems woefully ignorant on the subject of marriage, or men would never impeach the Almighty by making the plural order of marriage as taught by revelation a crime. When such men have to stand before the bar of God and give an answer for the deeds done in the body, they certainly will be appalled at the enormity of the offence they have committed. Because it is on record that it was not the worst men who practised plural marriage, but the best men, the friends of God, the lovers of righteousness, the pure in heart, men who became everlasting, and are referred to as men of extraordinary faith and good works, as Abraham and the Patriarchs. It is the wicked who are opposed to God's ways, and all iniquity is opposed to the plural order of marriage, favoring celibacy and enforcing monogamy. Truly "has darkness covered the earth, and gross darkness the people."

We are continually receiving applications for back volumes of the Star, which we are unable to supply. Any person having back volumes to sell should write to this office, giving dates and prices.

THE RESTORATION OF THE EVERLASTING GOSPEL, a Tract in its revised and improved form, has just been issued from the press in this office. It recounts in a brief, concise and readable manner the restoration of the Gospel in this age, and supports the statements made by pointed quotations from the Holy Scriptures. The language is clear, easily to be understood, making the narration interesting and instructive. It would seem that none could read carefully and prayerfully this brief statement of facts pertaining to so important a matter without being impressed with the force of its truth. Its perusal fills the mind with awe in contemplating the great and marvellous work the Lord has commenced among the children of men in these days. It should have a wide circulation, that the people may have an opportunity to learn of the wonderful facts it contains. Price, 5s. per 1,000.

THE eighth company of emigrants will leave Liverpool per S.S. *Wisconsin* on the 6th of September. It will be a British company; and the Saints who contemplate going with it should immediately write to this office to secure berths, as there is quite a demand made upon the steamers this season by emigrants and travelers; and unless applications are made at once we cannot procure passage. A deposit of one pound is essential to secure berths.

CORRESPONDENCE.

Norwich, August 6, 1890.

President George Teasdale,

Dear Brother,—I deem it my duty to write and let you know how we are getting along in the Norwich Conference.

During the past three months we have held open-air meetings in fifteen towns and villages, in some of which the Gospel of Jesus Christ, as restored in the latter-days, has not been preached, so far as we have been able to learn, and in others not for many years. We have also tracted every house in most of the places where we have preached. We have met with no serious disturbance, but as a rule the people have paid the best of attention while listening to our teachings. And I can truly testify that the Spirit and power of our Father in heaven has accompanied our testimonies, and we have been able to declare the truth with boldness. In some of the larger places we have visited, we have had from 150 to 200 persons to talk to, which has caused us to rejoice. The weather was not favorable for out-door meetings part of the months of June and July.

Brother William Gibbons has gone to Cheltenham, according to appointment. His labors here have been very much appreciated by the brethren, also by the Saints of this Conference. Brothers Black and Coleman are taking hold of the missionary work with commendable energy. Brother Isaac Sears has been laboring in Lowestoft and vicinity, preaching and tracting with good results. Several are investigating the principles of the Gospel there, and the prospects are good for some baptisms in the near future. The labors of Brother Chas. England have also been productive of much good. He has visited many of his relatives and others to whom he had letters of introduction. They have received him kindly, together with the Elders, when traveling in that part; and we hope it will result in bringing some to a knowledge of the truth.

Twelve members have emigrated to Utah this season from here, and six

have been added to the Church by baptism.

Much might be said that would be interesting concerning our labors this summer did time and space permit. I will simply add we feel the best when we are doing the most for the spreading of the pure principles of the Gospel of Jesus Christ.

The brethren here all send their kindest regards to yourself and all the brethren at "42." Ever praying for the success and final triumph of the principles of truth, I remain your brother in the Gospel of peace,

JOSEPH GIBBONS.

MINUTES OF THE GLASGOW CONFERENCE.

HELD IN THE NELSON TEMPERANCE HOTEL HALL, 89, INGRAM STREET, ON SUNDAY, JULY 27, 1890.

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PRESENT on the stand—Apostle Geo. Teasdale, President of the European Mission, S. R. Brough, president of, and D. Murray, John L. Jenkins, J. B. Jardine, Wm. O'Neil, Jas. Wotherspoon, Jas. C. Sharp, Joseph E. Wright, Ralph Maxwell, and J. W. Duncan, Traveling Elders in the Scottish Mission, also E. M. Dugdale and H. H. Dalrymple, from the Newcastle Conference.

10 a.m.

Singing. Prayer by Elder O'Neil.

President Brough said these meetings were specially intended for the Elders and Saints to receive the benefits derived therefrom by being instructed in the way to do their duty to themselves and to one another. Our Master, Jesus Christ, called poor, humble, illiterate fishermen from the coasts of the sea of Galilee, and made them fishers of men. It is through the goodness of God that we are called to-day to testify to the restoration of the Everlasting Gospel and the divine calling of Joseph Smith, the prophet of God in this dispensation.

Elder Murray desired to serve God to the best of his ability. No man knoweth the things of God, save by the Spirit of God. We are not to be judged by those who have less comprehension of things than ourselves. If we continue to do the will of the Father we will be eternally saved. The speaker felt proud of his name and standing in the Church of Jesus Christ of Latter-day Saints, and felt to pity those who were outside and consequently without the truth, as it has been restored to the earth in this dispensation.

Elder Jardine, was delighted to meet with the Saints of God and to hear the teachings of his brethren. He had also a testimony for himself of the truth, which he had received by faith, prayer, and fasting. A law has been laid down by our heavenly Father for us to know and obey, and unless we do His will we shall not know whether the law is His or not, and cannot therefore receive His blessings.

Elder Jenkins was pleased to say he was a servant of God, was also fearless of the despising of men. He testified that the Latter-day Saints are the best people on the earth, the ordeals and trials through which they are passing are only designed to brighten them up and prepare them to be better able to do the work of God in the future. We must humble ourselves before God in order to do any good. Let us listen to the counsels of God's servants and receive His blessings.

Elder Wm. O'Neil said the doctrines we teach are not ours but His who sent us. We promise the people that they shall know this for themselves if they do His will. Our message is that God has restored the Everlasting plan of salvation, that faith, repentance, and baptism are necessary to salvation. We have to put away our old ideas and put on Christ as Paul said.

Apostle Teasdale read the financial and statistical reports, which were received and passed by unanimous vote. He also presented the general and local Church authorities, who were unanimously sustained by uplifted hands. The statistical report for the six months ending June 30, 1890, showed 2 High Priests; 9 Seventies; 29 Elders; 7 Priests; 9 Teach-

ers; 6 Deacons; 128 members; 190 officers and members; 2 baptisms; 13 emigrated; 8 received; 14 removed; 1 excommunicated.

Benediction by President Teasdale.

—— 2 p.m.

Singing. Prayer by Elder Maxwell.

Sacrament was administered by Elders Wotherspoon and Wright.

Elder Sharp said the Latter-day Saints, as a people, are looked down upon by the world generally, but he was thankful he was born of parents who belong to the Church of Jesus Christ of Latter-day Saints. He could say truthfully that Joseph Smith was a prophet of God.

Elder Wright knew that this work is the work of God. He had lacked wisdom, and asked of God, and had been heard and answered. He would like to see the people of Glasgow become Latter-day Saints. We should follow in the footsteps of our Savior, and we would save ourselves from sin and be exalted to eternal life.

Elder Wotherspoon said the Elders who are here are sent to bear testimony to the restoration of the Gospel of Christ, and if they had no testimony they would not be here. It was said over 1800 years ago that no good thing could come out of Nazareth, and it is just as popular to believe to-day that no good thing can come from Salt Lake City or Utah. The people should reason on this a little, and they would find that the Church as organized by Jesus Christ with apostles and prophets, is again organized by the power of God He called upon the people to repent and be baptized by a servant of God holding the authority to officiate in the ordinances of the Gospel.

Elder Dalrymple said it seemed that God had always called the unlearned to do His work on the earth. If any good is done, it will be by the power of God. Faith without works is dead, being alone. Except we do the works which God has commanded us, we are not entitled to His blessings. We testify that the Gospel was taken from the earth, and that it has been again restored by the power of God.

Elder Dugdale said it is not Joseph Smith's Gospel we teach; it is the Gospel of Jesus Christ. How could Joseph Smith find out the truth more than any other man? Why did the Lord not call a Spurgeon or a Beecher to organize His work on the earth? It would have been something unusual if He had, because He has at all times taken the weak things of the earth to confound the wisdom of the wise and mighty.

President Teasdale said that the fathers of many of the Elders here to-day were natives of Scotland, and in days gone by had lifted up their voices, teaching the people the same doctrines their sons are advocating to-day. He related some interesting experience with some of their fathers in this land in 1859 and 1860. We have to obtain the knowledge of God, and it is He alone who can give it; we are required to seek it. He bore a very impressive and powerful testimony to the truth of the Gospel as taught by the Latter-day Saints.

Singing. Benediction by Elder Sharp.

—— 6 p.m.

Singing. Prayer by President S. R. Brough.

Elder Maxwell said that what we desired to do was to get the people to listen to our testimony concerning the Gospel. We are very much misrepresented in the world. The men who are sent here to preach are not educated for that purpose; they are called from their various occupations. He had seen the Latter-day Saints in very poor circumstances, but now the place they inhabit—once a barren desert—blossoms as the rose, as God had promised it would do. The prophecies will all be fulfilled. The Latter-day Saints are the people of God, and the speaker knew it, having received that knowledge from God.

Elder Duncan said we cannot have the first principles of the Gospel taught to us too often. The Savior said, "If you love me keep my commandments." Jesus went to John and demanded baptism, and was baptized. Those who reject this ordinance are in a very critical position. Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ;" and we have to do so to-day in order to obtain salvation.

Apostle Teasdale said the prospects in the Scottish Mission are as good now as ever they have been, so far as he had seen. It is no use asking God through Christ to show us His Church or His people, unless we have faith that He will. He earnestly requested the congregation to repent and listen to the testimonies of the Elders of this Church, and study the Scriptures for themselves, asking God for the understanding heart, and not depend on religious teachers nor on commentators of the Scriptures. He referred to pleasant reminisences in Scotland, and pronounced his blessing upon the congregation, saying it would probably be his last visit to Scotland.

Benediction by Elder Maxwell.

All the meetings were well attended both by the Saints and strangers.

D. NOBLE, Clerk.

UTAH NEWS.

(Summarized from Territorial Papers.)

On July 21st the four year old son of Mr. Nelson, who resides at 1,043 East, Third South Street, Salt Lake City, took an overdose of Squibb's cholera mixture. The bottle chanced to be within his reach, and he took it himself and drank a considerable quantity. Efforts to counteract the effects of the medicine were without avail, and the child died last evening.

A rather disastrous flood occurred on Sunday afternoon, July 20th, at Manti. A saw and shingle mill was swept down the canyon and George Snow's machine shop was almost totally ruined. Many bridges were washed away, and Main Street, in front of the Co-op, looks like a miniature Johnstown. Ephraim was also visited by a a heavy rush of water at about the same time, damage being done to the extent of about $2,000.

The Deseret Investment Company filed its articles of incorporation on the 21st of July. The capital stock of $200,000 is divided into 2,000 shares. The principal place of business is in Salt Lake City, and the officers for the first year are:—John R. Winder, president; Francis Armstrong, vice-president; L. G. Hardy, treasurer; George D. Pyper, secretary. Directors: John R. Winder, Francis Armstrong, James Sharp, F. M. Lyman, Jesse W. Fox, jun., Elias Morris, George D. Pyper, and Amos Howe.

On Sunday evening, July 20th, about six o'clock, the barn of J. P. Moyes and Co., on Adams Avenue, between Thirtieth and Thirty-first Streets, Ogden, Utah, was struck by lightning. A horse and buggy, owned by H. A. West, were consumed with the barn. The animal must have been instantly killed, as a man rushed into the barn immediately after the current had struck and found the horse on the floor. The horse was a fine animal and was valued at $100. The barn was valued at $600, with $300 insurance.

Brother John Goodfellow, who came from England, died quite suddenly, in Salt Lake City, on Thursday, July 24th. He was up in town on Tuesday, apparently in his usual health. He returned to the house of his nephew, Jesse Goodfellow, on Third East Street, where he was stopping, and was soon seized with bowel complaint, from which he never rallied. His wife, who came to Utah with him, was visiting relatives in Idaho, and could not be reached by telegraph. Deceased was 67 years of age, and was a faithful Latter-day Saint.